

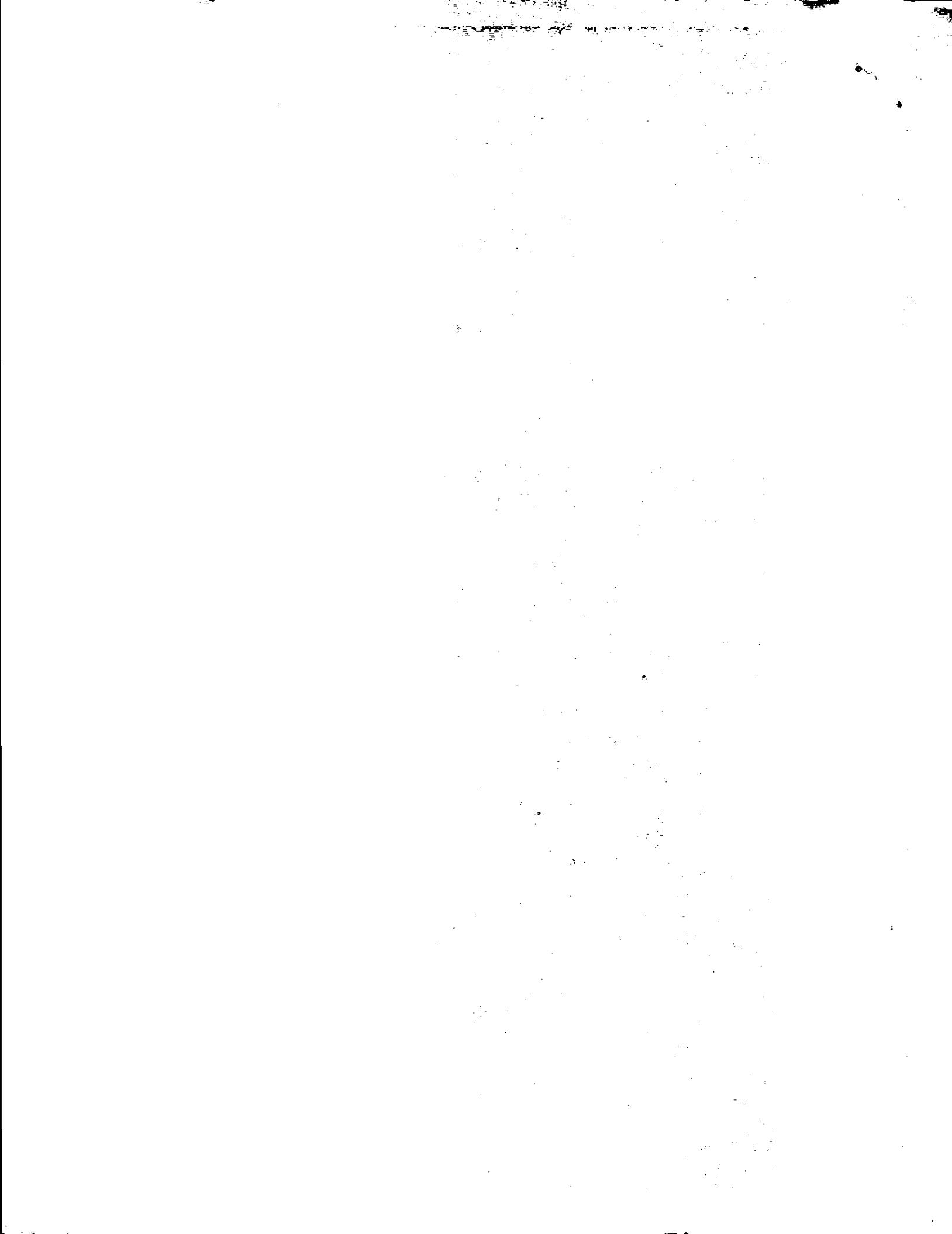
Biographical Notes on
The Jesus, Paul and John the Revelator of the New Testament

APOLLONIUS of TYANA

From the Book:
"Antiquity Unveiled"
Edited by Jonathan M. Roberts
Philadelphia 1882



A Publication Of:
BORDERLAND SCIENCES RESEARCH FOUNDATION
PO Box 548, Vista, California
92083 USA

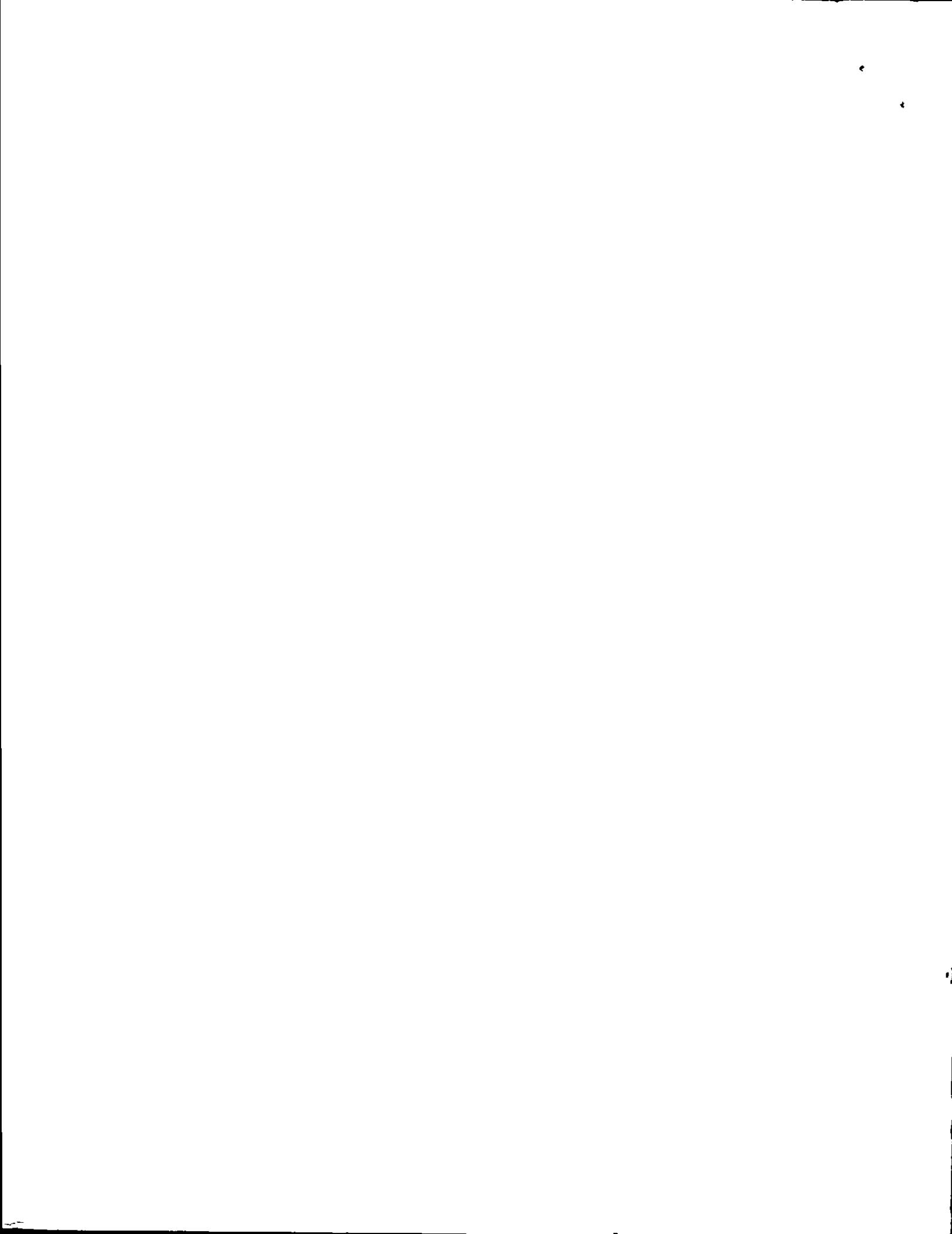


From "Antiquity Unveiled"
Biographical Notes On Apollonius of Tyana

TABLE OF CONTENTS

| | Page |
|--|------|
| 1. Euxenus, a Pythagorean Philosopher. | 1 |
| 2. Phraotes, King of Taxila. | 2 |
| 3. Griesbach, German Theologian. | 3 |
| 4. Akiba, a Jewish Rabbi | 4 |
| Lucius of Cyrene (St. Luke the Physician) | 4 |
| 5. Saturninus, Esselian Philosopher. | 5 |
| 6. Appian, a Roman Historian | 6 |
| 7. Bodhishormah, a Buddhist Priest | 7 |
| 8. Mesrob, an Armenian Theologian. | 8 |
| Paulinus, First Archbishop of York. | 8 |
| 9. Ananias, a Jewish High Priest | 9 |
| 10. Vespasian, Tenth Roman Emperor | 10 |
| 11. Herodes Agrippi, King of Judea | 11 |
| 12. Cosmos Indicopleustes, Greek Geographer. | 12 |
| 13. Jean Jacques Barthelemy, French Scholar. | 13 |
| 14. Strabo, Historian and Geographer | 14 |
| 15. Sotion, Philosopher and Grammarian | 15 |
| 16. Eusebius, Bishop of Caesarea | 16 |
| 17. The Forged Passage in "Josephus" | 17 |
| 18. St. Francis de Sales, Bishop of Geneva | 18 |
| 19. Apollonius of Tyana, Greek Philosopher | 19 |
| 20. Chohan or Star Logos of the Sixth Ray. | 23 |
| 21. Joshu, Teacher of Righteousness. | 23 |
| 22. The Seven Rays and Their Star Logoi. | 25 |
| 23. Chart of the Seven Rays and the Logoi. | 26 |
| 24. "The Playthings of Dionysus" | 27 |
| 25. Bibliography | 35 |

BSRF #35



BIOGRAPHICAL NOTES ON APOLLONIUS OF TYANA

From Euxenus, a Pythagorean Philosopher (p.264, An. Un.) and teacher, from 25 B.C. until 56 A.D.

He instructed Apollonius of Tyana in Pythagorean philosophy and disciplines: The Seven Pythagorean Principles "which meant the seven years of purification adopted in my day by all Pythagoreans.

1st Year: Analogous to the period of innocence and childhood, during which the philocophilical aspirant tried to forget all previous ideas, impressions and conditions, by which his previous life had been attended; and to lose his individuality so as to commence a new life, like that of a newly born infant.

2nd Year: This was devoted to total silence, or voluntary abstinence from all acquisition of knowledge, except what the candidate could think out for himself. In other words, it was devoted to silent meditation.

3rd Year: The student was enabled to begin the contemplation of the facts of his pre-existence and after existence, in their relations to his then existence, and to understand the true object of existence as a whole.

4th Year: The aspirant to true philosophical wisdom purified himself from every contamination of the use of food that the Sage (Pythagoras) had set down as unfit to be eaten.

5th Year: Having purged the mortal body, he began to sit, lie down, or stand as directed by his spirit attendants; in order to develop his mediumship for the occurrence of spiritual phenomena through it.

6th Year: The phenomena were divided into two classes: Mental and physical. The purpose of this was to determine whether the most striking phenomena that occurred through each candidate were mental or physical.

7th Year: Test experiments were made to ascertain whether the aspirant was best qualified for the occurrence of the physical or mental class of phenomena; or whether competent for the occurrence of both classes combined.

"Apollonius of Tyana was found to be remarkably qualified for the occurrence of both mental and physical phenomena through his mediumship. . . he was authorized to act in both capacities. Thus duly initiated into the Pythagorean Order of Philosophy he began to teach. But like most sensitives, he desired to teach his doctrines in seclusion."

From Phraotes, King of Taxila, page 312

The coming of Apollonius to my country was announced by courtiers who had preceded him, who represented him to be a good and wise man of the Diamond Circle; not because he had been accepted and initiated, but because he performed all the sings required of a member. In other words he showed that the spirits were with him in great power.

When he arrived I introduced him to the learned of my court, and sent him forward to Iarchus. The place where Iarchus resided was called in our time the Mountain of the Wise. There he was initiated; and received many theurgical rites; and afterwards returned to whence he had set out. I think he was at that time about 47 years of age.

He received and carried back with him the sacred Testament of the Mountain of Light Circle. He received all the evangelical books save one, and that one he failed to get, simply because it could not be had at that time at the Mountain of the Wise. It had been taken south by way of Ceylon to Singapoore. It was known in those days as the Hamadan. It was afterwards called the Book of Matthew, because it was written by a follower of Buddha, whose Hindoo name was something like that.

This book was obtained by Armenian traders from Singapoore, 200 years before the time I speak of; and they would never return it. It is therefore in Armenia that you must seek for the true version of Matthew."

Iarchus was called the Sun of Truth. He was chief of the Gymnosopists. Phraotes was an initiate of this Diamond Circle.

From Griesbach, page 321

There are five ancient Testaments: First, the Brahmanical Testament of Christos to his disciple Arjuna. This became the Gospel of John in after times.

Second, the Zend Avesta of the Parsees, devoted to sun worship but intermixed with the sacred Christos writings.

Third, the testament of King Ardelos Babekra, a revision of the writings of Gautama Buddha made at the Council of Asoka.

Fourth, the testament of Apollonius of Tyana, the Greek version of the Asoka revisions of Buddha, with explanations, issued at Antioch about 56 A.D.

Fifth, the testament of Jesus Christ, originated by Eusebius of Caesarea, fourth century.

A Geez translation of the first two made about 450 B.C., by Arsaces, into Coptic. This was used by the great Armenian theologian, Mesrob.

These various Testaments began with passages which when translated are nearly the same as the first chapter of the Gospel of John; and that chapter contains the key to the zodiacal interpretation of all religions.

The Greek Testament before the time of Eusebius speaks only of Apollonius as the great Savior of mankind and the great incarnation of Deity.

Cyril had a great deal to do with the shaping of the Testament of Eusebius Pamphilus into its modern form as the Testament of Jesus Christ. Even in the days of Constantine the Great it was necessary to bring a terrible pressure to bear upon the pagans in order to supplant Apollonius by Jesus; and so futile did this effort of Constantine prove that it amounted to nothing more than substituting one name for another.

From Akiba, page 334

When I was about 20 years of age I knew Apollonius of Tyana. I met him at Smyrna, where I listened to his teaching, and became a proselyte of some of his ideas, but not of all of them.

While he delivered his discourses he underwent that wondrous phenomenon of modern times, transfiguration of face and form, as it is described to have occurred with the so-called Jesus Christ. Rays went out from his garments, and his face became so bright that the eye could not endure it.

From Lucius of Cyrene, St. Luke the Physician, page 420

I was the disciple of Apollonius and one of the greatest propagators of the Apollonian Christosite religion. I had three different names, owing to the different languages in which it was written -- Lucius, Lucas and Luke. I was the writer or transcriber of the Life of Apollonius, as dictated by Damis or Demas. I twas I who helped him to write all those epistles in the New Covenant. The four Gospels were translated from the Sanscrit by Apollonius, and they were sent out by him in four different languages -- the Greek, the Roman, the Armenian and the Syriac-Hebraic. The Apocalypse was written by Apollonius himself. The other books were in the form they were dictated to me by Damis and as transcribed by me. I copied them in the Cappadocian tongue, which was a mixture of Greek and Syriac.

I am referred to at first as Lucius of Cyrene, in Ac ts xiii,1. The second place I am referred to is, in Romans xvi,21. I am also referred to in Colossians iv,13 as "Luke, the beloved physician," and Phillipians verse 24 as Lucas. I have been called by those different names.

It was Lucian the Satirist who afterwards placed these things in their present shape. Lucian and Marcion were the St. Luke and St. Mark of the Christian Scriptures. Apollonius was deified by the Romans and his statue was set up in the Temple of Jupiter.

From Saturninus, Essene Philosopher, page 237

I lived and taught at Antioch from about 50 A.D. to 125 A.D. I was an Essene, indoctrinated and taught by Ignatius of Antioch. At the time I lived the Essenes were the Christians and the only Christians that existed at Antioch. . . all that you find set down as the teachings of Jesus of Nazareth were taught by me. They were obtained from Apollonius, who gave them to me in exchange for what I knew of the Gymnosophists, about 65 A.D.

My writings were a review of the doctrines of my friend in spirit, Stilpo, and of what might be termed Platonism mixed with Brahminism and Buddhism, which were in reality the foundations of Gnosticism. The man who built up Gnosticism the year after my death, 125 A.D., was Basilides, the Egyptian.

In Gallata and Corinth I found Apollonius teaching under the name of Paulus or Paul. . . and always accompanied his discourses with spiritual phenomena that you often see among your modern mediums, such as magnetizing a handkerchief for the cure of the sick; and curing cases of paralysis by laying on of the hands; and, at the time when he was in what they called the glorified state, forms used to appear like misty faces looking over his shoulders at the audience, similar to what the spirits are now trying to perform under the name of etherialization.

This Apollonius was met at the temple of Diana at Ephesus by the priests of the temple, who asked him to hold forth there, and he did so; and he taught there with such power that the priests grew angry for fear of losing their power; and he had to quit Ephesus in the night-time for fear of being murdered or losing his life in some way.

I left a document that I translated verbally as it was given to me by Apollonius, at the time of my meeting with him at Antioch. . . He Apollonius, through his superior insight, held direct communication in my presence with the spirit of Gautama Buddha. . . This Gautama went on to say, through his instrument, that all that he received was given through the spirit or the overshadowing of the spirit of Krishna; that this Krishna said he received it from Zoroaster the Elder; and Zoroaster the Elder said that he received his notions of Ormuzd, the Light, and Ahriman, the devil or evil, from a spirit who had lived, and was a king in Mesopotamia, two thousand years before his time; but that all their followers had corrupted their sayings, and claimed they received them from God himself.

And so there was a connection in the control of this Gautama Buddha with ancient spirits occupying 16,500 years. . . through Apollonius. . . I knew of no Jesus who lived at that time and was killed. . .

From Appian, a Roman Historian, page 247

The religion that was most in antagonism with the religion of the Romans of my time (early 2nd Century A.D.) went under the name of Essenianism. This religion was formulated by Ignatius of Antioch, Apollonius of Tyana and Basilides, the Alexandrian Gnostic. The Roman emperors were followers of Platonism and cared very little for the priests who adhered to the pagan gods, Jupiter, Mars, etc. I never heard the name Christian mentioned. There were followers of the Hindoo Christos at Alexandria. The Greek modification of the name Krishna made it Christos.

The sect who suffered most were the Essenes. They had brought the modified doctrines of the Hindoo Gymnosophists to Alexandria and Rome, and they were persecuted for the reason that their teachings disturbed the even tenor of the pagan priesthood by their conversions. I met a biographer of Apollonius of Tyana. He said, at that time, that at Rome he would show me that what he said was the truth; and this he did through a Dacian slave, who became controlled in my presence, when I saw this Apollonius of Tyana, and conversed with him as a spirit. I lived until about 161 A.D. and during my life managed the affairs of three Roman emperors, Trajan, Hadrian and Antonius Pius.

There were four sects of the Essenes. One of them sprung from Ignatius of Antioch. These differed from the other sect chiefly in relation to the communistic life, where all things were possessed in common; but Apollonius was the man who created the greatest ferment in matters of religion in those days. There were also the Jewish Essenes and the Gymnosophists proper, who became the Gnostics of later times.

Essenianism took the shape of Gnosticism about 200 A.D., forty years after my time, and was fully established by Ammonius Saccas. He was the real father of what you now call Christianity -- that it, he placed it in the shape, or very nearly so, that it now occupies.

During my life I wrote 24 books on Roman history, about half of which are now extant, and because these latter writings embraced the time during which it is claimed Jesus Christ lived, and the Christian church was founded, and because I found no occasion whatever to make mention of either of them, these writings were destroyed by Christians in the days of Constantine the Great. All those destroyed writings can again be produced, provided I can find a medium whose hand I can control to write. Through such a medium I could reproduce these writings and I intend to do it.

From Bodhishormah, a Buddhist Priest, page 276

I am here today to say that the Pentateuch, Psalms and Proverbs of the Old Testament, and the New Testament from the Gospel of John to Revelations, were originally in the hands of the Buddhists, and were taught to the followers of that religion, in my day, about 340 A.D.

I want to show that the religion of Buddha was not an offshoot of Brahmanism. It was derived from the teachings of Zoroaster in the first place, and the teachings of Osiris of the Egyptians in the second place. . . At the little village of Ban in Bombay, on the road from Guzerat to Malioa, are the five subterranean chambers which represent the five mountains of Buddha, and they are called the Panch Pandou. It was there that I taught in my time. . . The Panch Pandou and the temple of Boro Badou (Boroebodur, in Java) as it was called by us, were the sources from which the civilizations of Mexico, Central America and Peru originated; for the same kind of crosses that are found in the Panch Pandou, and in the temple of Boro Bado, are identical with those to be found in the Aztec temples of Mexico, the temples of Central America, and the temples of Peru.

The three gospels of Matthew, Mark and Luke were derived from and were part and parcel of the ancient Gymnosophic religion which Apollonius received from Phraotes, king of Taxila. Apollonius was a medium for spirit control. I was also a medium among the Chinese. I taught amongst them at the foot of the celebrated Mount Sung. . . If you will follow the clues I have given you, you will find that Sun-worship was identical with Buddhism. These things have been ignored by modern archaeological scholars, because they would conflict with the teachings of Christianity. . .

The idea of Jesus is rather Egyptian than Indian. The most virtuous, holiest and purest man of his generation became the object of the veneration of the people, and was held up as an example for after generations to follow. . .

The books from the Gospel of John to Revelations, in the New Testament, were borrowed from the Buddhistic visions of Deva Bodhisatoua. The Buddhists, in my time, were what you call Spiritualists. The Nirvana or heaven of rest, as it was originally taught, meant simply a place where the spirit regained its power after leaving the mortal form, and after a longer or shorter time, having recuperated its strength, it passed on through those spheres of spirit existence that you Spiritualists talk of. The Gymnosophists were more the perfectionist belief, and taught that the released spirit of the righteous went straight to God. That was the essential difference between the two teachings.

From Mesrob, an Armenian Theologian, page 533

The Coptic or Egyptian version of the Scriptures went, in my day, under the title of: "The Holy Invocations or Actions of The Great Son of God, Apollonius of Tyana," the purpose of which, Apollonius said, was to set forth the thoughts of the sages of the past, which he had obtained by the aid of books; but that the actions and miracles therein set forth were his own. (He died in 441 A.D.)

He, Apollonius, travelled over all the countries therein mentioned, and was well known in certain portions of India, Armenia, Abyssinia, Egypt, Cappadocia, Judea, Greece, Rome and Asia Minor; and he performed his miracles and preached his doctrines in all those countries. He was worshipped as a Divine Being as late as A.D. 275, under the abbreviated names of Apol, Pol and Lesbos. Pol was pronounced in the Armenian Paul. He was known by the name Lesbos in the Eastern Countries. Lesbos signified nearly the same as is signified by the term Grand Llama of Tibet, in your time. It meant the sainted Son of God, the Initiated one, who possessed the Father's secrets.

My Armenian version was published under its proper title "Apollonius, the Son of God's Teachings and Morals", but the title was altered by Paulinus, Archbishop of York, 622 A.D.

Paulinus

I tampered with the Armenian version of the Testament of Apollonius . . . because I was one of the first translators of the Scriptures from the Gallic into the Saxon tongue. . . I did it simply because I thought this religion of Jesus was true, although the writings from which I translated showed that it was not true. I think it was in A.D. 645 that I entered the spirit life, and from that day until A.D. 1700 I endeavored with all the perseverance of an enthusiastic spirit, to find Jesus Christ. But all these centuries of searching ended in finding the man whom I ignored in my earth life, Apollonius of Tyana.

I substituted, as did Eusebius, the name of Jesus Christ of Judea for Apollonius of Tyana. I made my translated versions correspond with Eusebius' versions. This is about all I can do to correct my earthly errors.

From Ananias, a Jewish High Priest, page 400

I was born in Jerusalem, in the year 2 B.C., as it is now called. I was the high priest of the Jews, from A.D. 45 to A.D. 65. My name was Ananias. You will find a brief account of my doings in the 24th chapter of Acts. I was one of the accusers of Apollonius before Felix. The name ought to have been Apollos instead of Paul.

The charge against him was that he was a seditious and pestilent fellow. That was not the charge made against him at all. The charge was that he entered the Holy of Holies, claiming the divine right to do so. When priests and populace attempted to restrain him and prevent him from entering there, such was his power that he entered the Holy of Holies, and none present could stop him.

We called this the power of God but you call it mediumship. It was for this I accused him before Felix. Apollo had violated and profaned the temple and I accused him of it. As a spirit I must confess that I was more governed in this by a feeling of jealousy than anything else.

The Jews had sworn to destroy him, but he had proselyted a great number of them to his faith. This was the faith of Christos or Krishna. You read of Paul or Apollos having been let down from the walls of Damascus in a basket; but that occurred at Jerusalem and not at Damascus.

From A.D.35 to A.D.65 the only Christ that was preached in Judea was the Christos of Apollonius. He belonged to the Essenes. The Essenes were not Jews as has been wrongly supposed. Any person who followed their teachings could join the Essenes, no matter what his or her nationality.

This Apollonius produced such extraordinary spirit manifestations before Felix and his wife, Drusilla, that Felix could not let him go. Having the power to do so, Felix did the next best thing for Apollos and kept him in prison until his successor, the next Procurator, arrived. Then Apollonius was sent to Rome, where he was liberated.

I am Ananias son of Nebedus. I am particular in telling you this because there was another high priest of the Jews about that time who was also named Ananias.

From Vespasian, Tenth Roman Emperor, page 79

I am sent here by Apollonius of Tyana, and my name was Vespasian. I commanded the forces at the taking of Jerusalem. I was afterwards an emperor. Amongst the Jews at that time, there was no account of such a person as Jesus of Nazareth. But there were several Jesuses commanding the mutineers; yet neither Greek nor Roman nor Jew knew aught of what is now known as the Christian savior.

There was there Apollonius, who was what you would certainly term at the present day a great medium. By laying his hands upon a roll, upon which nothing whatever was written, communications would come from the spirits of our ancestors. In that way this man was of immense benefit to me in the reduction of Jerusalem.

He was looked upon in our camp as the reincarnation of the God Apollo. By reincarnation I do not mean it in the sense you understand it today, but that he was a god in the flesh. The real truth of the whole affair was that this man was a medium and all his teachings were identical with those in the God-book of the Christians.

He rebuked fevers and diseases, and they left those afflicted with them. Our idea of disease was that they were the result of demonology -- that is that they were produced by spirits that were only elementary. But this idea was incorrect; for since I have become a spirit I have failed to find such elementary spirits. But I have found diseased human spirits, who are attracted to mortals by their diseases; and they make sick and help to kill those they obtain control of.

Another thing I cannot understand is that with all my endeavors to get possession of the old books of the Jews, I did not succeed in getting one; for the Jews destroyed them rather than they should be desecrated by heathens. Now, how Christians can claim that they have copies of the ancient Hebrew prophets, when I could not obtain one, I cannot understand. This is something I leave the present Christians and Jews to explain; because I searched their dead, their houses, their captives; but could obtain nothing of them except the acknowledgment that the Jews had such books and none of them were allowed to fall into Roman hands.

My main purpose in giving Josephus his life was to get through him those books, but I failed even in that case. The reason why this Josephus never mentioned Apollonius was because the Jews, and especially the Pharisees, would have nothing to do with a heathen people or philosopher. In fact the Jews were the lowest heathens of my time on earth. They worshipped everything they felt like worshipping. They had no especial code or system of laws. The man that succeeded in gaining the most followers governed everything for a time, and that was the reason the Romans were so severe with them. If they caught a Roman soldier by himself, they would cut his throat with as little hesitation as they would kill a dog.

From Herodes Agrippi II, King of Judea, page 82

I was born into mortal life about A.D. 30 and departed to the spirit life about A.D. 85. I lived at the time of the great triumphs and renowned career of Apollonius of Tyana, and man and a medium who -- if people must have a God and a Saviour -- ought to be a leading character in that direction today.

I most positively assert that under the name of Paulinus or Polionos, Apollonius was brought before me for disturbing the peace of the country; but nothing could be proven against him, except that he knew more about the Jewish religion than my own people did! In those days the Jews gladly killed any Gentile who knew more of their religion, and who could expound it better than any of their learned Rabbis.

As I could find no harm in the man except what I have stated, he was discharged. He was brought before me a second time about the time of the downfall of the Jewish state, which was about A.D. 67 or 68, when he was again charged with disturbing the country by advancing ideas that were derogatory to the Jewish Jehovah. But again his accusers failed to prove their point.

Apollonius was in fact a disciple and initiated member of the school of Gamaliel; and so well did he argue with his accusers that they failed in all their attempts to prove anything against him. That Apollonius was the St. Paul of the present Christian religion is plainly proven by reading the various epistles attributed to him. Those epistles will show to any candid inquirer or thinker that Paul was not a Jew. Everything therein goes to show that he must have been a person well versed in Greek, and just such a writer and thinker as was the great Cappadocian sage, Apollonius of Tyana.

The last time I met Apollonius, during my mortal career, was in the camp of Titus, before Jerusalem, about A.D. 70, where I saw such spiritual manifestations occurring through his mediumship, or in his presence, as Josephus relates as having occurred through Eleazer the Jew. Josephus was in the camp of Titus at the time. These manifestations incited Vespasian and Titus to greater endeavors to overthrow the Jewish state. There was no Jewish history or book, in my time, that could prove my people to have a history extending over 500 years before my time. The sacred writings took their present shape in the days of Ezra the Scribe.

This communication is not from a Jew of the Jews, but from one who despised them because they would never submit to be properly ruled and were always in a state of anarchy. They were bigoted on all points and it was their bigotry that destroyed them as a nation. My name was Agrippa Herodes the Younger. I was king of Judea.

From Cosmas Indicopleustes, Greek Geographer and Antiquarian, page
100

I lived in the Sixth Century and travelled to Egypt and Abyssinia. I called the attention of the learned of my day to the Adulian Marble. I now understand as a spirit that upon that marble are the keys to the Christian religion. The learned of today treat that marble as if it were the history of a single king, when in reality it contains all such things as the doctrine of the Trinity -- the Communion -- the blood of Bacchus -- the feast of the goddess Ceres, and other things analogous to Christian doctrines and observances.

But the Christian priesthood are blind to these things which they know to be true. They will never read inscriptions right, that are dangerous to their infernal superstitions; but light will be thrown upon these things. If mortals will not stand up to their duty, spirits will. We want no interference by priests with the truth.

Even now, in the excavations that are being made for ancient ruins, they are continually manufacturing plates, in imitation of ancient ones, to support the Old Testament, and their operations should be closely watched by Spiritualists and Materialists. No tricks are too dark for them that they think will help them to prolong their power.

From Jean Jacques Barthelemy, French Scholar, page 101

Not being able, when I lived on earth, to do as I pleased, I left a key for those who desired to use it, or who had the means to show up the subject of the Christian religion in its true light, and this was called the Alphabet of Palmyra, by means of which certain inscriptions upon the ruins of the temples of that ancient city could be used to throw a flood of light upon all the ceremonies of Christianity.

There is set forth the doctrine of the Trinity. There is to be found the censor (for burning incense). There is represented the Eucharist in the feast of Bacchus. There are the priestly robes. There are the mitre and other insignia of popes, cardinals and bishops. There are officiating priests paraded before you on those ancient ruins, and on other ruins in Khartoum, Egypt and in what is known as the Abyssinian desert, these things have been frequently seen.

There also you will find the identical head that is to be found engraved in Christian bibles as the representation of Jesus of Nazareth, carved as the object of heathen veneration. On tombs especially this may be found.

It was my belief at first, from the knowledge I had obtained, that this face was or head was the representation of Ptolemy Euergetes; but I have found out in spirit that it was of much later origin. It represents the likeness of the reviewer of ancient symbolism -- Apollonius of Tyana.

I have also, from the examination of the drafts made by Sir Warren Hastings of the cave of Elephanta in India, found that instead of the Jews wearing the robe or dress that is set down in history as having been worn by Herod, that it was worn by the tyrant Cansa, representing the slaughter of the innocents in the cave of Elephanta.

I am also satisfied that the Adulian Marble represents the life, adventures and miracles of Apollonius of Tyana and not of Ptolemy Euergetes; because the characters that are engraved or cut do not belong to the time or age of that king. They do belong to an age about three hundred years later, which would bring them down to the death of Apollonius. Besides, I know that there were to be found in basso-relievo, on tombs and temples, the face and effigy of that extraordinary man.

... it is with the greatest difficulty I have been able to force this communication through the medium. . . I passed to spirit life in 1795. I was the author of the travels of Anacharsis the Younger.

(The monuments in Upper Egypt and Abyssinia that have been supposed to have been erected in honor of King Ptolemy Euergetes are in reality monuments erected by the Gymnosophists of Upper Egypt in honor of the great philosopher, medium and teacher, Apollonius of Tyana. It is a fact he travelled all over those regions.)

From Strabo, Historian and Geographer, page 306

If the records of the past had been allowed to stand there would have been no Christianity today. It was known and fully understood in my time, and it was taught, that the doctrines of Pythagoras, Plato and the Gymnosophists, together with the doctrines regarding the gods and goddesses of Greene and Rome, were to be found in the most ancient inscriptions and writings, whether on stone or papyrus, in Nubia, where there were evidences of a civilization so remote that we ancients, as you would term us, had lost all knowledge of it in the obscurity of time.

Ignatius of Antioch was the first to bring the Essenes into prominence, about A.D. 60 to 75; but their teachings were nothing new, and were almost the same as you will find in the Pauline Epistles to the Galatians. . . Both in Sennear and Abyssinia, and among the ruins scattered throughout Nubia, you will find inscriptions which are similar to those to be seen in the temples of Krishna at Mathura, on the Jumna, in India..

If you will compare the oldest inscriptions of the Temple at Mathura with those in Africa, to which I have referred, you will find that nearly all the letters of the ancient Sanscrit can be found in a pre-historic form amid the ruins of Sennear and other ruins of Nubia.

During the last years of my life there was an extraordinary young neophyte who was preparing himself, by close communion with the spirit world, to become the god of his time; but I died too soon to see him commence his ministry and the performance of his miracles. He then went by the name of the "Son of Apollo", or Apollonius. The nearest likeness of the man that you can obtain is the one painted in 1874 by the artist medium, N.B. Starr, who was inspired by Raphael. I passed away in 24 A.D.



APOLLONIUS THE NAZARENE.

From Sotion, page 379

We meet in peace only to prepare for war. In my mortal life I was a philosopher and grammarian, in the School of Alexandria; and was the teacher and preceptor of Seneca. I was of the school of Potamon, although I lived before his time -- that is, I helped to begin what he carried out.

I was engaged in the active affairs of this life, principally from between 15 A.D. to 40 A.D. I am here today for a special purpose, and that is, to prove that before the time of Eusebius Christianity was Christosism, and that Christos of India was a god known as the Saviour of men throughout the period I have named.

You have heard it said, "Great was Diana of the Ephesians." This Diana, in my time, was supposed to be the Virgin who brought Christos into the world. The advent of this belief in Greece took place after the Indian conquests of Alexander the Great and after 325 B.C. Diana was supposed to occupy the same relation to the incarnate god Crishna, that the Virgin Mary occupies in your Roman Catholic Church today, towards Jesus Christ.

But, as for myself, I was not a believer in such doctrines. I was a peripatetic philosopher and follower of the great Gymnosophist Calanus; and if you will read the moral essays of my pupil, Seneca, you will find them full of Gymnosophic doctrines.

The learned men of my time all believed about the same as do your modern Spiritualists; but with the fatal mistake that they supposed that they walked and talked with God, and not with human spirits. This has been fatal to Spiritualism in all past ages; and even today, through the machination of spirits, some of your most trusted lights are likely to ruin your cause by thinking they have a special mission to enlighten the world. Special missions have been the curse of Spiritualism in all countries and in all ages. I was known as Sotion.

From Eusebius, page 141, Bishop of Caesarea

I yield under protest! I hate both my mortal and spirit life! I acted here, and still do act, a living lie. The prince of interpolators, forgers and plagiarists now inhabits the organism before you. Curse you (Jonathan Roberts) and your book; but I will have, I suppose, to get my name in it. I have fought these spirit powers during two long years before they got me here tonight. I am fast in the net of truth.

I am not -- bad though I be -- the forger in the passage in relation to Jesus Christ, in Josephus. I merely copied it. Justin Martyr was the man who did that, in his epistle to Antoninus Pius, begging that he would not persecute the Christians of account of the similarity of the Christian with the pagan God.

In Chap. II of my Ecclesiastical history you will find the sentence as near as I can give it through this man -- curse me if I was not watched, I would lie to you -- that the Epistles and the Gospels of the ancient Therapeuta, are the Epistles and Gospels of the present day. And another thing I was compelled to say in my history was that the Gospel of Jesus Christ was neither new nor strange.

There is a book extant that will settle this Anti-Nicene Library question, and what it is and where to find it will be told here tonight by a spirit who will follow me. (Robert Watt's "Bibliotheca Britannica", published in 1824, four quarto volumes) There is no bishop, archbishop, cardinal nor pope that has not tampered with everything that could throw light upon Christianity. I had its origin with and was founded by Apollonius of Tyana, and its principal exponent, or one who did most to spread it according to the manuscripts I copied from, was Ammonius Saccas.

I think from my reading of them that he added the Egyptian (Alexandrian) element to the Hindoo originals. That is, he modernized them to suit the Egyptian schools of thought. All the Epistles and Gospels are, in reality, the creation of the Christian priests. Some were named as early as the second century and some not until the fourth century: (Here the spirit stopped to say: In the first place I hate to give this communication. He was urged to do it without reluctance. He answered: It is a surrender of power. No man likes to give up power. He then resumed the communication.) All the Gospels and Epistles of Apollonius of Tyana were in what might be termed the Syriac-Hebraic, or Samaritan tongue, and the Greek writers translated them, in those early ages, to suit themselves.

That Christianity and paganism were identically the same can be proven very easily by the feast in honor of Adonis or Adonai, which the Christians adopted -- that is the Catholic Christians -- and which is now their Easter festival, and you can see this at Rome on any Easter day. It requires very little learning to see.

their identity. The original -- if there ever was an original -- Jesus Christ was a Hindoo god known under the name of Christos or Krishna, the modern way of spelling it, to disguise the real truth.

According to the documents that were extant in my day, this Christos or Krishna was worshipped in the temple of Mathura on the Jumna in the days of Sanchoniathon, 1200 B.C.; positive evidence of which I think is to be found in some manuscripts of the time of Alexander the Great, still extant, 330 B.C.

I do not come here tonight to confess anything willingly. I am caught in the web of circumstances -- trapped by spirits who know more than I do. I have confessed only what their power made me confess. I have had to do it. You know my name. (We replied, Eusebius of Caesarea.) I am Eusebius of Caesarea. But to me this is the worst experience I have ever had to undergo. I would rather have spent a hundred years in hell than to have acknowledged what I have done here.

* * *

Christian historians believe that Eusebius was born about 270 A.D. at Caesarea in Palestine, and lived until 339 or 340.

THE FORGED PASSAGE IN JOSEPHUS

Josephus' "Antiquities" or History of the Jews is one of the more notable sources of information for the First Century A.D. but "the complaint of the Christians against him is not that he misrepresents them or their beginnings, but that he absolutely ignores their existence!" -- except for that spurious passage referred to by Eusebius above.

G.R.S. Mead, in his "Did Jesus Live 100 B.C.?" has this to say about it: "It is true that have that famous passage in Josephus' 'Antiquities' (xviii.iii.3) which amply and doctrinally confirms the Gospel tradition; but how so transparent a forgery could have escaped detection in even the most uncritical age is a marvel. For many years it has been abandoned by all schools of criticism, even the most conservative, and we have only to turn to any modern translation or text to find it definitely characterised as an interpolation and enclosed in brackets. It is not only that we are confronted with upwards of a dozen most potent arguments against its authenticity, but that we have also the explicit statement of Origen in the third century that Josephus (with whose works he was acquainted, and whom he is quoting to prove the historic existence of John the Baptist) had no belief whatever in Jesus being the Christ, whereas the spurious passage states categorically that he was the Christ. . . If there is anything in the whole field of criticism it is certain that this passage was never written by Josephus. . . "

From St. Francis de Sales, page 429, Bishop of Geneva

When here I never hesitated to preach the truth in the presence of heretics. I wish to ask you how you, a small body of people and in so small a minority, expect successfully to beard the powerful Roman Catholic Church? What does it matter, even if you know the truth in relation to Apollonius of Tyana, or in regard to Crishna, Hesus, or the other gods? You forget all the valuable manuscripts concerning them are in possession of our church.

You will need proof to show that your standpoint is correct; and like many of the Protestant Churches -- all of which are nothing more than bastard churches -- it will appear that it has nothing more to support it but the sayings and doings of a lecherous monk.

You may know, even when I tried to convert the famous Theodore Beza, on his death bed, to the Roman Catholic faith, that I was in earnest about propagating my religion when here, and I am yet so in spirit life. The priests of my church have hidden their tracks well, and it will cost an immense outlay of time and money to prove that these apostate spirits have been communicating to you the truth. You cannot do it and I challenge you to the trial!

* * *

Jonathan Roberts writes that this spirit refused to identify himself. The guide of the medium had to come through afterward and give his name.

From Apollonius of Tyana, page 17, (May 25, 1881)

Let our salutation be, the survival of truth and its conquest of superstition. I was born, according to the Christian calendar, on the 16th day of February, 2 A.D., of wealthy parents; was educated, until my 26th year, in general philosophy and literature, when I served for six years under Euxenes, of Heracleia, learning the Pythagorean philosophy. After learning all I could learn from the teachings of that philosopher I went to Antioch and from there to Jerusalem.

On account of some wonderful physical manifestations of spirit power taking through my then young mediumship, which persons living in Jerusalem had heard of, my entrance to that city was hailed, with hosannas and songs of praise to one who came in the name of the Lord. And now mark particularly what I say; this took place when I was thirty-three years of age.

I want you to pay the closest attention to what I shall here set forth. You will, by examining Josephus' work, "War of the Jews", see that concerning the siege of Jerusalem a certain prophecy was given, or words were spoken as is alleged by Jesus of Nazareth, which were fulfilled. You will find what I refer to in Matthew 23:35, where the so-called Jesus is made to have asserted that that generation were guilty of the blood that had been shed from Abel to Zacharias, the son of Baroch, slain between the temple and the altar exactly thirty-four years after the alleged death of Jesus. And you will find this prophecy then fulfilled, while Jesus is made to have said that it was fulfilled in his time; and here you have an example of the unauthenticity of the Christian Gospels.

All this I learned at the very time at which Flavius Josephus wrote the history of the "War of the Jews"; for I was employed and used by the Emperor Vespasian as his oracle, when in the same state as this medium is, who now sits before you.

Never, during my mortal life, did I desire to be worshipped after death. Never did I, as a mortal man, teach such a doctrine. But I was deified after my death. Nine epistles were made a present to me by Phraotes of Taxilla, India, or rather between Babylon and India, who was a satrap, in those days. Those epistles contained all that is embraced in the present epistles claimed to have been written by St. Paul. And from what I have learned as a spirit I conclude that I am both the Jesus and St. Paul of the Christian scriptures. Flattering enough to my vanity but the ruin of my happiness. It is my duty, here, to confess all I can bring to recollection in order that spiritual darkness may disperse and the light of truth shine in.

There is one thing that I desire particularly to speak of, and that is the ultimate of spirit power on earth. All Materialists claim that it is impossible to restore that which is dead to life.

Upon this point, upon my own knowledge, I assert that if you have developed your mortal body to that extent, not into what is called purity, but into a holy, trusting love, with a heart that beats for humanity; if such a person can come in contact with a fresh, young body from which the spirit has been driven out before it could accomplish its mission, take that body by the hand, and with mighty will arrest that spirit, he can force it back to the body it once inhabited and make it fulfill its mission.

Three things are necessary to do this. First a healthy organism. That does not imply a strong powerful one. It means an organism in which the spirit is greater than the body, the excess of spirit producing the result. (Here the controlling spirit caused the form of the medium to rise, and extending his arms at full length to the right and left said:) The spirit addressing you is not confined to the limits of the form you see before you. It not only fills the physical organism you see, but extends far around it as well. In the time when I lived in the mortal form the old was dying out and the new being born. By this I mean that superstition, gods and all such ideas were on the wane, and man was seeking, as he is today, for something more practical and beneficial.

A SAVIOR FOR THAT GENERATION

It was not through any qualities that I possessed different from or superior to those of any other man that I accomplished what I did, but through the spiritual power within and with me. This fact I want to have especially marked. The highest sensitive mortals living in any age or generation, and who are living the nearest in accord with nature's divine law of truth, will bring forth a child who may be the so-called Saviour of that generation. Those men and women who utter the highest and most beneficial truths to their fellow-mortals are the Saviours of their time.

Further I have this to say. I retired voluntarily; for I was neither ostracised or banished for anything I had done, said or written, to the same island to which, as is alleged, the St. John of Revelation went, in the years 69 and 70 A.D. I there wrote what occurred through me in a trance state, not knowing what I wrote, an almost identical story with that attributed to the so-called John the Revelator. That story was nothing more than an attempt of the spirit world to give the truth of the spirit life, through a mortal organism, in a day and generation that was not ripe to receive it. That is, the medium chosen for the expression of the teachings of spirits was too much imbued with the mysticism of Judea and neighboring countries

referred to and they will find what is now being published erroneous in many particulars. They have followed too much what their ancestors translated, without having translated themselves.

THE SOURCE OF THE CHRISTIAN GOSPELS

Now and here I declare that the Christian Gospels were all preached by me -- preached at Jerusalem -- preached at Ephesus -- preached at Athens -- preached at Philippi -- preached at Rome -- preached at Antioch -- preached at Alexandria -- preached at Babylon. In all those countries I preached, and my manipulations and certain qualities developed in me, I healed the sick, resotred the sight of the blind and, in the way herein set forth, even raised the dead.

I will try to make this raising of the dead plainer. If a child, a youth, or a maiden whose body is fresh, full of vigor and perfection, and whose spirit has become detached from it, in that case I hold that one whose power is great and whose will is indomitable, while that body is yet warm, can cause that spirit to return and inhabit the organism. In this way I know the dead can be restored to life.

When I lived on earth all the philosophers who taught men to expect redemption, according to more ancient authorities, taught that such redemption was to happen at that time. From what I have been able to learn as a spirit, I was the person who was designed by spirits to fulfill that mission. I claim no pre-eminence over anyone. I only say that my mortal body contained more spirit than the average of men, or even the most highly developed among them, at the time I existed in mortal flesh.

My history, as it has come down to you moderns, written by one Damis, and by others afterwards, in regard to the main incidents of my life, is correct; but in regard to the glamour, romance and mystery of the narrative, it has no relation to me whatever. The latter was the work of my disciples and followers after my death and was promulgated by them.

One thing more and I am through with my communication. It is this. Almost every picture that in modern times is recognized

It is my opinion, from all I can learn as a spirit, that all the Christian Gospels are borrowed from, and in fact that their origin was, the books that I brought from India, obtained in part from Phraotes, who was king of Taxila. I think those books were used by the Platonists, Eclectics and Gnostics of Alexandria about one hundred and fifty years after.

I died in the year 99 A.D. at Ephesus, and was 97 or 98 years of age, although some have enlarged the period of my earthly life to 150 years. The originals of the four gospels I obtained through one Hiram Ermandi, of Taxila, who took me forward to Farther India. They were written in characters not unlike those used by the Chinese, on thin, tough paper. They treated of the four stages of the life of Buddha. The first to his incarnation and birth, the second to his childhood and youth, the third to his mature life, and the fourth to his old age and death. These books I obtained at Singapore, at the extreme point of India, on the strait between India and Sumatra.

(We here mentioned to him the fact that one week before we had received a communication from a spirit purporting to be Ulphilas, the Christian Bishop of the Goths, who said he had translated from Samaritan manuscripts the epistles and gospels to which Apollonius had referred, into the Gothic tongue; and that the manuscripts that he translated were the writings of himself, after the originals he obtained at Singapore, India.)

One Hegesippus made copies from my translations and modified versions of the originals in the Samaritan tongue and Ulphilas copied from the manuscripts of Hegesippus. I wrote in the Hebraic-Samaritan tongue, which was the language of my country.

THE SIXTH RAY OF DEVOTION

We believe this little monograph on Apollonius of Tyana would not be complete without some reference to his place in the Occult Hierarchy of the planet Earth. This is the hidden government, made up of men and women beyond Mankind, who administer the evolutionary program of the Logos, the Ever-Present Creator.

For this information we turn to the book "The Masters and the Path" by Charles W. Leadbeater. In the section on the Chohans of the Rays, page 274, we read: "The Master Jesus, who became an adept in His incarnation as Apollonius of Tyana, and was afterwards the great South Indian religious reformer, Shri Ramanajucharya, rules the Sixth Ray, that of bhakti or devotion. This is the Ray of the devotional saints and mystics of every religion, and the Chohan Jesus has charge or such people under whatever form they may worship the Divine Being."

"Nineteen hundred years ago Apollonius of Tyana was sent out by the Brotherhood upon a mission, one feature of which was that he was to found, in various countries, certain centres. Objects of the nature of talismans were given to him, which he was to bury at these chosen spots, in order that the forces which they radiated might prepare these places to be the centres of great events in the future. Some of these centres have already been utilized, but some have not, and all these latter are to be employed in the immediate future in connection with the work of the coming Christ; so that much of the detail of His work was already definitely planned nearly two thousand years ago, and arrangements even on the physical plane were being made to prepare for it."

The Jesus or Jesu incarnation of this great Sixth Ray soul, we believe, occurred about a hundred years earlier than generally agreed upon by orthodox Christians. This is the famous Teacher of Righteousness of the early Essenes, Jesus, Jesu or Jehoshua, born about 100 B.C. and stoned to death by the Jewish Rabbis around 65 B.C.

THE TEACHER OF RIGHTEOUSNESS

"3. The Essenes Become Pythagoreans. Shortly before the year 100 (B.C.) a revolutionary development took place among the Essenes. A great leader arose among them, who perhaps, like Zoroaster and Pythagoras traveled abroad and absorbed the religions of Persia, Egypt and Greece; certain it is that he mastered Pythagoreanism; upon the Zoroastrianized Judaism which already constituted Essene ideology, he engrafted the discipline and the mysteries of the Orphic-Pythagoreans. It is also certain that he claimed a divine power by which to interpret the prophets. It is likely that he composed an additional revelation in the

name of Enoch; that he wrote 'The Manual of Discipline'; and that he interpreted various ancient prophecies as descriptions of current catastrophes.

"He transformed Essenism into a doctrine of social revolt, in which the possession of wealth or property became criminal per se. Under his leadership the cult abandoned Judaism more than ever before and embraced much broader ideas concerning race and salvation: the Messiah, no longer a mere moral judge nor simply an avenger of the Jews, as in Daniel and Isaiah, became an international Saoshyant. In short, under the new dispensation, the Essenes were transformed substantially into Pythagoreans."

Thus writes Martin A. Larson in his "The Religion of the Occident". It is fascinating to see how he traces out the similarities between "Essene, Christian, Pythagorean and Buddhist Doctrine" in the section of that name, starting on page 284:

"We believe that we can demonstrate the relationship of Christianity to other faiths by itemized analysis. . . the Buddhists, who were the source of several important elements found in the Synoptics; and also the Pythagoreans, who were the direct progenitors of the Essenes, as were the latter of the Gospel Jesus."

Then Larson makes a point-by-point comparison under 44 headings, of the faiths and philosophies mentioned above:

"We find, accordingly, that Essene doctrine or practice reproduced the Pythagorean under 31 of these 44 headings and that the Gospel Jesus or the early Church, in turn, reproduced 34 of them. We discover also that under 15 of them the ideology of the Buddhism recurs in the Gospel; and finally that the Essenes reproduced Zoroastrianism doctrine under five or possibly six headings.

"But we must emphasize that the Gospel Jesus contains certain specific Buddhist elements: among these are the repudiation of the Sabbath, the establishment of democracy, and the abolition of oaths, secrecy, classes, and the novitiate. . .

"4. A Revolutionary Movement. We must realize that Essenism as well as the Gospel Jesus belong among those movements of social revolt which have agitated mankind some three thousand years, and appeal of which has been to the poor and the unsuccessful and which were designed to ameliorate the sufferings of, and supply consolation to, the exploited and the downtrodden. Their ultimate source was Buddhism, which sanctified idleness and mendicancy as the holy pathway to Nirvana, and which renounced labor, property, sex and family as the only practical means by which to escape the frustration of unrequited toil. All such movements tend to repudiate the nationalist ideal in favor of a classless, international communion of the poor and the exploited.

The philosophy proclaimed by Gautama, however, was so altered by the Pythagoreans as to make themselves self-supporting; but they still refused to surrender any of their labor to parents, brothers, sisters, wives, children or relatives, and very little, if any, to the state. Such movements have always been distinguished by a fervently proclaimed brotherhood among the oppressed and a violent hatred for the wealthy and the powerful."

Thus we see that current analysis of Christian origins, stimulated by the finding and translation of the Dead Sea Scrolls, breaks through narrow orthodoxy and shows the links with earlier Mystery Teachings, both East and West. Larson quotes one researcher who believes as we do, that Apollonius was a later incarnation of the soul that overshadowed Jesu, Joshu or Jehoshua: "Since 1947, more realistic theories have appeared. Mr. Dupont-Sommer declares: 'The Galilean Master, as he is represented to us in the writings of the New Testament, appears in many respects as an astonishing reincarnation of the Master of Justice', or the Teacher of Righteousness of the Kirbet-Qumran monastery by the Dead Sea in the First Century B.C.

Concerning that monastery Edmund Wilson writes: "this structure that endures, between the bitter waters and the precipitous cliffs, with its oven and its inkwell, its mill and its cesspool, its constellations of sacred fonts and unadorned graves of its dead, is perhaps, more than Bethlehem or Nazareth, the cradle of Christianity". And the beginnings of that cradle, and the Savior who founded it, will have to be pushed back a hundred years.

THE SEVEN RAYS AND THEIR STAR LOGOI

Previously, we quoted Leadbeater as speaking of Apollonius of Tyana as the Star Logos or Chohan of the Sixth Ray, that of the Devotional Mystics. To the orthodox Christian it is disturbing to learn that Jesus-Apollonius is only one of several Masters of equal Power, Wisdom and Love; nevertheless, this is a fact of occult science which must be faced if true understanding of Mastership is to be gained.

So we've taken the liberty of combining information from Leadbeater's chart of the Occult Hierarchy of Masters with that given by Dion Fortune in her book, "Esoteric Orders and Their Work". This gives the names of the Seven Rays as known in the Western Mystery Tradition. Leadbeater gives the names of the Masters or Logoi of those Rays. It is interesting to note that Pythagoras was an earlier incarnation of the Master now known as Koot Hoomi, Chohan of the Second Ray. This Ray is that of the World Teacher, Lord Maitreya in the East, Christ in the West.

In studying the chart you will note that the numbering of the Rays does not correspond to the sequence of the Planes of Conscious-

ness, coming down from Abstract Spirit to the Physical, or vice versa. Perhaps this is because the planes were not laid down in that order. Follow up the Ray from the Master's name to the

THE PLAYTHINGS OF DIONYSIUS

Clips, Quotes & Comments by
the Editor

"A quote from an old Journal to help ask a question:
'Pythagoras advised the study of higher mathematics for those who were mentally or physically unfit, because contemplation of the orderly sequences of numbers would subdue the intemperate impulses of the soul and body. It may be interesting to note that Emmanuel Swedenborg is said to have become clairvoyant as the result of his addiction to arithmetic problems.' I am extremely interested in

against the contents of the Alexandrian Library."

The "first crusade" against the Alexandrian Library was organized by a right-wing religious fanatic, of course, a Roman Catholic Bishop named Theodosius. The time was 389 or 391 A.D.

"After the time that I became the teacher of Apollonius I was authorized by license to teach by the emperor Augustus Caesar; but because I demonstrated that my philosophy was true, I was opposed by the priesthood. I challenged those priests to answer me, but this they could not attempt. My arguments were like these communications (Euxenus communicating through an entranced medium in Philadelphia in the 1880s.) -- no priest dared to question their correctness.

"I commenced to teach 25 years before what is termed the Christian Era, and lived until A.D. 56. I never regretted that I had taught the seven Pythagorean principles -- which meant the seven years of purification adopted in my day by all Pythagoreans. This I will explain to you.

"The FIRST YEAR was analogous to the period of innocence and childhood, during which the philosophical aspirant tried to forget all previous ideas, impressions and conditions, by which his previous life had been attended; and to lose his individuality so as to commence a new life, like that of a newly born infant.

"The SECOND YEAR was devoted to a total silence, or voluntary abstinence from all acquisition of knowledge, except what the candidate could think out for himself. In other words, it was devoted to silent meditation.

"In the THIRD YEAR he was enabled to begin the contemplation of the facts of his pre-existence, and to understand the true object of existence as a whole.

"In the FOURTH YEAR the aspirant to philosophical wisdom purified himself from every contamination of the use of food that the Sage (Pythagoras) had set down as unfit to be eaten.

"In the FIFTH YEAR, having purged the mortal body, he began to sit, lie down, or stand as directed by his spirit attendants; in order to develop his mediumship for the occurrence of spiritual phenomena through it.

"In the SIXTH YEAR the phenomena that occurred were divided, as you divide them, into two classes, to wit: mental, and physical. The purpose of this was to determine whether the most striking phenomena that occurred through each candidate were mental or physical.

"In the SEVENTH YEAR, test experiments were made to ascertain whether the aspirant was best qualified for the occurrence of the mental or physical class of phenomena; or whether competent for the occurrence of both classes combined. Apollonius of Tyana was found to be remarkably qualified for the occurrence of both mental and physical phenomena through his mediumship, and thus being fully de-

veloped for both classes of phenomena in an equal degree, he was authorized to act in both capacities, those of mental and physical mediumship. Thus duly initiated into the Pythagorean Order of Philosophy, he began to teach; but like most sensitives, he desired to teach his doctrines in seclusion."

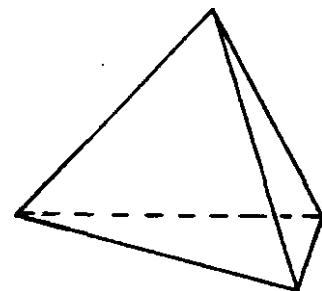
The question now is, at what time in the seven-year period of instruction did Euxenus offer the so-called Platonic Solids to the student of the Mysteries? It looks as though it was in the Second Year of "silent meditation". Otherwise, how could the disciple have the necessary clairvoyance to "contemplate the facts of his pre-existence" expected of him in his Third Year? Certainly the young Kabalist would have to have clairaudience to be able to "sit, lie down, or stand as directed by his spirit attendants" in his Fifth Year of training.

THE SOLIDS ARE THE AXES OF GROWTH

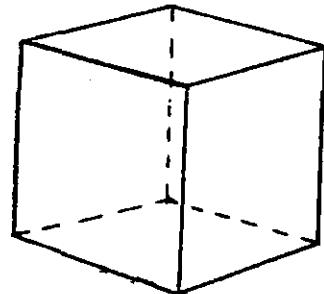
In our BSRF reference library we find that the most complete description of the Platonic Solids and their mental function is in Jinarajadasa's "First Principles of Theosophy". We show them at right, not as solids but as lines of force with fixed angular relationships. This is the way you visualize them in meditation, of course, either as subjective constructs within your mind, or as much larger objective mental constructs within which you are seated.

"One of the Mystery Teachings of the past is that the universe is at play while it is at work," writes Jinarajadasa on page 364. "Hinduism teaches that all manifestation is the 'dance of Shiva', and the same doctrine was taught in the Eleusinian Mysteryes (in Greece). One of the experiences of the initiated in those Mysteryes was to feel what was in the 'sacred basket'; these were the 'playthings' of Dionysius, the Divine Child.

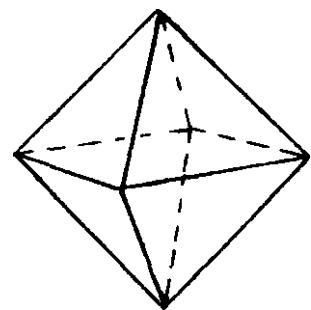
"Tradition reports that they were the dice, the spinning top, the ball and the mirror. In reality the 'dice' were the five Platonic Solids, which give the axes for the growth of the chemical elements and crystals. The 'top' was a model of the ultimate physical atom. The 'ball' was a model



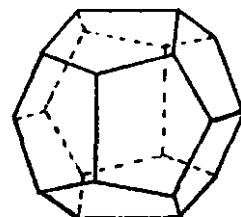
TETRAHEDRON



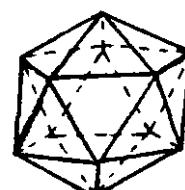
HEXAHEDRON



OCTAHEDRON



DODECAHEDRON



ICOSAHEDRON

of the earth, and the 'mirror' was the symbol of the seven planes on which are reflected what the Logos fashions on high. These were the 'playthings' of the Logos as the Divine Child, and the initiates at Eleusis were taught to sense beneath the processes of nature a deep undercurrent of joy. . .

". . . as He, the Cosmic Logos thinks, and as the Solar Logos thinks, so think we, at our level, with THEM. . . "

Yes, the earnest and sincere Student of the Mysteries trains himself to think as God thinks, by meditating on the five basic structures of matter. There is probably no safer, surer way of bringing order to the mind, calm to the emotions and health to the body than by daily practice with this ancient and honorable system of mental training, which leads to practical creative thinking.

The names of these regular solids show the number of faces they have. The Tetrahedron has four faces and is made of triangles, with three triangles at each corner. The Hexahedron is the cube and has six faces, with three squares at each corner. The Octahedron has eight faces. This is also made up of triangles, but with four triangles at each corner. The Dodecahedron has 12 faces. This is made of pentagons, with three pentagons at each corner. The Icosahedron has 20 faces. This is made of triangles with five triangles at each corner.

These are regular solids because, 1. The lines are equal. 2. The angles are equal. 3. The surfaces are equal. Many crystalline structures in nature show this regularity of form, proving again and again the truth of Pythagoras' statement: "God geometrizes." And He does so with regular polyhedrons.

Mathematical proof of this is in a very readable popular paperback, George Gamow's "One Two Three...Infinity", first published in 1947 and since revised and reprinted through many editions. Our Bantam Science copy, \$1.25, was published in 1971. Like most orthodox scientists Gamow ignores the occult tradition behind the Platonic solids:

"The relationship we have just found between the number of vertices, edges and faces in a polyhedron was first noticed by the famous French mathematician of the 17th Century, Renee Descartes, and its strict proof was demonstrated somewhat later by another mathematical genius, Leonhard Euler, whose name it now carries."

Apparently Descartes never credited the ancient sources from which he derived his knowledge. Was he ashamed, or was he sworn to secrecy? A fellow-Frenchman of modern times, Renee Alleau, knew the truth of the matter and said so in a meeting of Automobile Engineers in December 1955:

"In the first place, contrary to what is generally accepted, the methods of rationalism were not invented by Descartes. Take a look

at his texts: 'He who seeks the truth must, as far as possible, doubt everything.' This saying is well known and it sounds very new. If, however, we look at the second book of Aristotle's 'Metaphysics' we find this: 'He who seeks to acquire knowledge must first know how to doubt, for intellectual doubt helps establish the truth.' (350 B.C.) Moreover, it is clear that Descartes borrowed not only this striking observation from Aristotle, but nearly all the famous rules for intellectual guidance which are a basis for the experimental method. This proves, in any case, that Descartes had read Aristotle, which is something many of our modern Cartesians have never done. . .

"Contrary again to what modern textbooks say, it was not Democritus (450 B.C.) or Leucippus or Epicurus who first initiated and formulated atomic theories. Sextus Empiricus informs us that Democritus himself had learnt them from tradition, especially from Moschus the Phoenician who, it seems had declared that the atom was divisible. . . " (Democritus taught that it wasn't.)

And where did the Phoenicians get their science and philosophy? From Egypt, the home of our Western Mystery Tradition. The quotes from Alleau's talk are in Pauwels and Bergier's "The Dawn of Magic".

THE DIRECTIONS FOR BUILDING MATTER

"There are, in each of the five Platonic solids, a number of surfaces and corners," writes Jinarajadasa, "these give the directions for the building of the chemical elements. Taking the first three solids -- the Tetrahedron, Cube and Octahedron -- we have:

| SOLID | SURFACES | CORNERS |
|-------------|----------|---------|
| Tetrahedron | 4 | 4 |
| Cube | 6 | 8 |
| Octahedron | 8 | 6 |

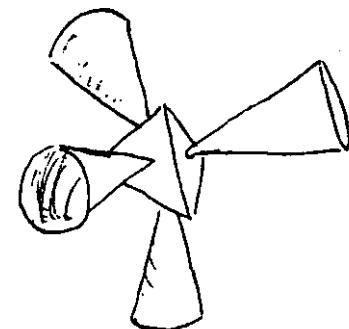


Fig. 82

"We find that these three solids are the 'tanmatras' -- 'the measures of THAT' -- or axes for the building of the divalent, trivalent, and tetravalent elements of the Periodic Law (of atoms). Thus all divalent elements, both positive and negative, paramagnetic and diamagnetic, with the single exception of Oxygen, are of the general type of Beryllium (Glucinum), illustrated in Fig. 82.

"Atoms of the positive and negative types are massed together in groups, but especially in four main groups or 'funnels', which radiate from the centre of the tetrahedron to its four surfaces. This is the simple divalent structure for the lighter elements; in the heavier elements there appear, in addition to the 'funnels', new groups termed 'spikes', four in number, and radiating from the centre to the four corners. (The unit of each element is surrounded by a spherical limiting wall, composed of the circumambient matter of the atomic sub-plane of the physical plane, but for the sake of

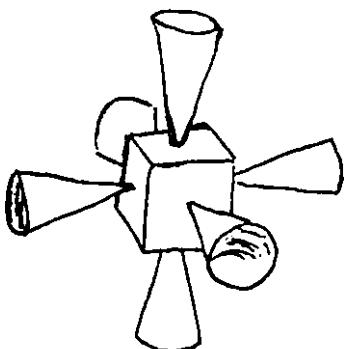


Fig. 83

simplicity, this is not shown in the diagrams.)

"All trivalent elements, with the single exception of Nitrogen, are of the type in Fig. 83; the lighter trivalents are composed of six 'funnels' radiating from the centre of the cube to its six surfaces; the heavier trivalents have, in addition to the six funnels, eight 'spikes' radiating to the eight corners of the cube.

"All tetravalent elements, with the exception of Titanium and Zirconium, are of the type in Fig. 84; the lighter tetravalents are composed of eight 'funnels', starting from the centre of an octahedron and pointing to the eight surfaces; the heavier tetravalents have, in addition, six 'spikes' pointing in the six corners.

"There remain the dodecahedron and the icosahedron; the former is the 'tanmatra', not for any one type of elements, but for a constituent of some of the elements. This constituent is composed of groups of atoms which are placed at the twenty corners of a dodecahedron. Except that the icosahedron is implied in a dodecahedron -- for the corners of an icosahedron are the twelve points where the five tetrahedra regularly intersect -- no definite groups of bodies in the building of the elements have so far been noted, as placed at the twelve corners of an icosahedron."

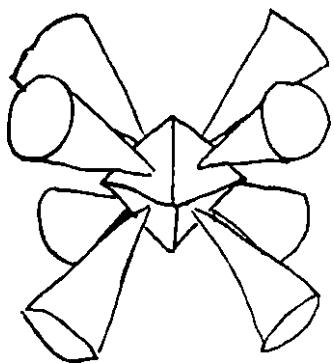
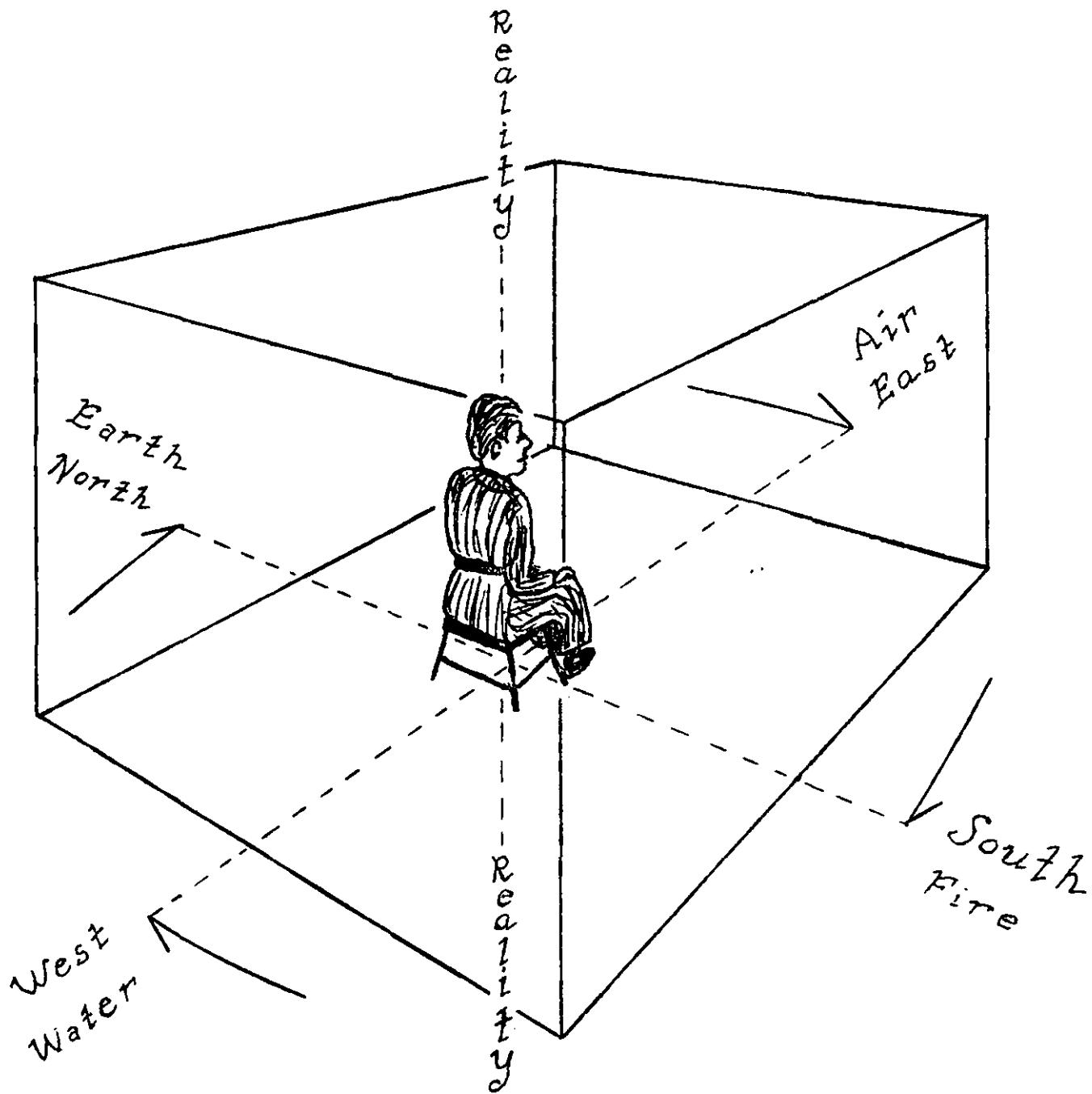


Fig. 84

For the student of the natural sciences who wishes to push on into the technical details of occult chemistry, we recommend Jinarajadasa's "First Principles Of Theosophy", also Besant and Leadbeater's "Occult Chemistry". These can be obtained from the Theosophical Press, Wheaton,

Illinois 60188, USA. Enough has been given here to indicate to the student of the Mysteries that he can train himself to think as God thinks, from the center of things outward; and thus he or she eventually becomes a God, or Goddess.

It seems likely that Pythagoras was initiated into the use of this kind of creative thinking when he studied occult science under the high priest, Psonchis, at the capital of Egypt, Sais, in the Sixth Century B.C. Psonchis was High Priest of Neith, a goddess whom the Greeks called Athena. It was Psonchis who gave Solon the date for the sinking of Atlantis, 9564 B.C. They kept long and accurate records! The "college" of the Mysteries was still in existence when Plato journeyed to Egypt a couple of hundred years later, to drink from that fount of Western wisdom. Then he went back to Athens to open up his Lyceum, in 387 B.C. That standard for Western universities lasted for 900 years, until a right-wing political fanatic, Roman emperor Justinian, closed down all schools of philosophy.



SQUARING THE CIRCLE

Taking his cue from Nature (God) the student geometrizes his thinking along the lines suggested by the atomic structure in Fig. 83 on the preceding page. This Cube of Space is your own little universe. You, as a point of consciousness, are its center; but it more convenient to think of this "center" as a vertical shaft around which the whole figure revolves. This shaft is your Reality, the universal symbol of Male or Positive Polarity, I AM. Around you is the passive universe, awaiting the impregnation or stimulation of your thought. This is Awareness, the results of your thought,

feeling and action reflected back to you. The Cube of Space can be any size. It should be varied occasionally in meditation to break the mind free from stereotyped images and crystallizations. The basic orientation at the physical level is the Four Directions as shown. The Student of the Western Tradition sits facing East, the direction of the rising sun and the constellation Aries.

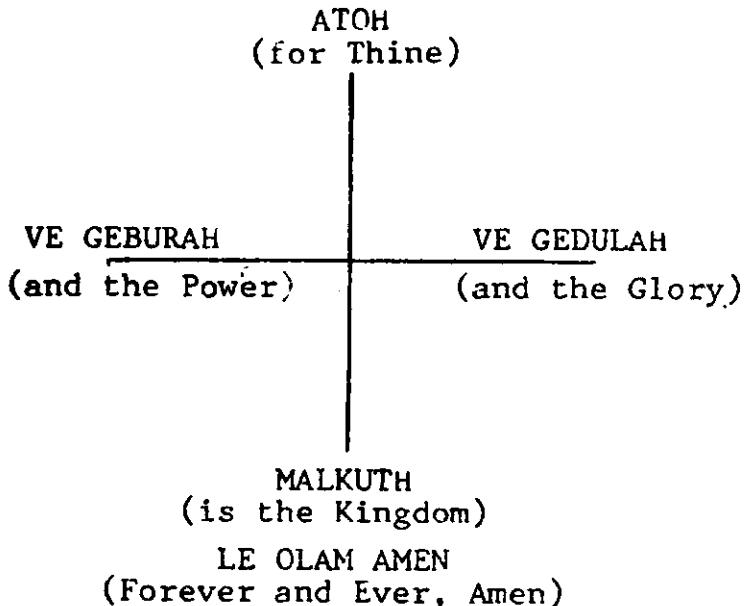
For occult study purposes the Four Elements of the physical world are correlated with the Four Directions: the Air of the Wise in the East, the Fire of the Wise in the South, the Water of Wise in the West, and the Earth of the Wise in the North. We presume you have chosen to work with Evolution, rather than to oppose it; so the hooked cross is shown as revolving clockwise.

THE KABALISTIC CROSS

A simplified expression of this Squared Circle mandala is the Kabalistic Cross, shown below. From the English translation of the sacred Hebrew phrases you can see that the Cross comes at the end of the Lord's Prayer. Touch the forehead, the solar plexus, the right shoulder, the left shoulder, and clasp the hands before you with slightly bowed head, for the final phrase. Chant the Cross in Hebrew or in English, whichever you prefer, and under the breath if it would attract too much attention.

Use of the Cross should precede every meditation, and follow it. It declares your dominion over the four elemental forces within you: Air, Fire, Water and Earth, and thus prepares you for controlled contact with the Elemental Forces without! If you are successful, in time you will need stronger protective rituals such as the Lesser Banishing Ritual of the Pentagram. For now, the Kabalistic Cross

should take care of any adverse forces which will try to take control of you as a result of spontaneous clairvoyance or clairaudience resulting from continued mental use of the Hexahedron or any other of the Platonic Solids, the "play-things of Dionysus".



Use of the Kabalistic Cross is highly recommended as a mental and emotional stabilizer. It will be desperately needed by all of us as the planet is purged of the grosser Elemental forces in the years ahead. The chaos created by the contending forces will be unbelievable.

BIBLIOGRAPHY

ANTIQUITY UNVEILED, Ancient Voices From The Spirit Realms,
Edited by Jonathan M. Roberts, Oriental Pub. Co., Philadelphia 1912. 1970 reprint by Health Research, Mokelumne Hill, California 95245. Illustrated, 600 pages, \$8.00

THE RELIGION OF THE OCCIDENT, by Martin A. Larson, \$2.95
Littlefield, Adams & Co., Patterson, New Jersey, 1961

THE MASTERS AND THE PATH, by C.W. Leadbeater
Theosophical Press, Wheaton, Illinois 60188, 1925

THE ESOTERIC ORDERS AND THEIR WORK, by Dion Fortune, \$2.00
Llewellyn Publications, PO Box 30159, St. Paul, Minn. 55165
(First published by her Society of the Inner Light, London,
in the 1930s, as private instruction for her students.
Second Edition, London, 1962; Third Edition, 1971)

DID JESUS LIVE 100 B.C.?, by G.R.S. Mead, \$10.00
Originally published in England in 1903. Now Copyright
1968 by University Books, Inc., New Hyde Park, New York
11040

APOLLONIUS OF TYANA, by G.R.S. Mead, \$5.00
Originally published in England in 1901. Now Copyright
1966 by University Books, Inc., New Hyde Park, New York
11040

FIRST PRINCIPLES OF THEOSOPHY, by Jinarajadasa 1951
Theosophical Press, Wheaton, Illinois 60188, Ninth Edition

ONE TWO THREE -- INFINITY, by George Gamow, \$1.25, Bantam Book
The Viking Press, Inc., 625 Madison Ave., New York NY 10022

THE DAWN OF MAGIC, by Louis Pauwels and Jacques Bergier 1964
Panther Books Ltd., 108 Brompton Road, London SW3, England

For the 28-page catalog of borderland publications, lecture transcripts, lessons in the Kabala, gadgets and tapes, send 50¢ in check, coins or stamps to Borderland Sciences Research Foundation, Inc., PO Box 548, Vista, California 92083, United States of America.

THE JOURNAL OF BORDERLAND RESEARCH

BSRF No. 1 Published by Borderland Sciences Research Foundation, Inc., PO Box 548, Vista, California 92083 USA. Edited by the Director, Riley Hansard Crabb, Doctor of Metaphysics in the Society of St. Luke the Physician.

The Journal is published six issues a year with the assistance of the Associates, at the Director's home, 1103 Bobolink Drive, Vista. It is printed, 36 pages an issue. The Foundation was incorporated under California law, May 21, 1951, #254263, and has been in continuous existence since then. Address all correspondence to the PO Box. The Journal is included in the Foundation membership of \$7.00 a year. Single copies and back issues of the Journal are now \$1.50 each. If you don't care to join you may receive the Journal by donating \$7.00 a year or more to the Foundation. The Director's wife, Ms. Judith Crabb, is office manager and Secretary-Treasurer.

PURPOSES OF BSRF: This is a non-profit organization of people who take an active interest in unusual happenings along the borderland between the visible and invisible worlds. In the words of the late Meade Layne, founder and director of BSRA from 1946 to 1959: "BSRA publications are scientific in approach but employ few technical expressions. They deal with significant phenomena which orthodox science cannot or will not investigate. For example: The Fortean falls of objects from the sky. Teleportation, Radiesthesia, PK Effects, Underground Races, Mysterious Disappearances, Occult and Psychic Phenomena, Photography of the Invisible, Nature of the Ethers and the problem of the Aeroforms (Flying Saucers). In the year 1946 BSRA obtained an interpretation of the phenomena which since has come to be known as the Etheric or 4-D interpretation, and which has not been radically altered since that time. This continues to be the only explanation which makes good science, sound metaphysics and common sense."

The chief present concern of the Foundation is to make this kind of unusual information available as a public service at reasonable cost. Headquarters acts as a receiving, coordinating and distributing center. An important part of the Director's work is to give recognition, understanding and encouragement to people who are having unusual experiences of the borderland type and/or are conducting research in any of the above fields. For consultation on borderland problems, or for Spiritual healing through prayer, write or phone 714-724-2043 for help or for an appointment. Donations and bequests toward Foundation research programs and expenses are welcome.

The 24-page list of BSRF publications is available from Headquarters for 50¢ in coin or stamps. This includes mimeo brochures on borderland subjects, tape recordings of Mr. Crabb's lectures and of members of the Inner Circle, talking through trance-medium Mark Probert. Write to BSRF, PO Box 548, Vista, California 92083 USA.